The Bombay Guardian.

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WEEKLY REVIEW.

—The *Quarterly* for July contains an article on "The Hugonots at the Galleys," which is deeply interesting. Reference is made to a list of 1480 convicts, condemned to the galleys between 1684 and 1762 for their adherence to the reformed faith. The memoirs of one of these sufferers written by himself, lately republished in Paris, afford such a revelation of the horrors of this mode of punishment as has never been surpassed in the annals of barbarity. We know what Judson endured at the hands of the king of Ava, and are not ignorant of the atrocities of the middle passage; but the account given of the life led in the galleys of Louis XIV, is fully equal to any thing we have ever read. On one occasion the prisoners were transferred to the prison of La Tournelle in Paris. Imagine a cavern-like room, traversed at a height of 2½ feet by strong beams, and 500 sufferers of all ages chained to the beams by chains 1½ feet long in such a way that they could neither lie down, sit, nor stand but were kept in a half-lying, half-sitting posture day and night. From all this a single word would have gained them deliverance; a single word to the priest who visited them, declaring that they were no longer Protestants, and they would have been free men, nay would have received honor and aid from the State. But they believed in their heart that they could not yield allegiance to Rome without a virtual denial of Christ, and they preferred to suffer and to die for his name's sake. And now what do we see? many who have hitherto borne the name of Protestants, hastening to discard it, eager to establish a harmony between themselves and Rome, and to become identified with the church in whose skirts is found the blood of all the saints. *Semper eadem* is her motto, and it is one that bids us refer to the records of the past for the revelation of what she now is. If it be said that the spirit of the age is utterly opposed to such atrocities as we have noticed, it cannot be denied that Rome has been throughout in an attitude of stubborn antagonism to those changes in social feeling which have resulted in the superior refinement of the present times.

It is an interesting fact that a Roman Catholic Chaplain who visited some of the Hugonots after they had undergone the terrible infliction of the bastinado for having refused to kneel at the Mass, was so struck by the spirit with which they bore these cruel sufferings and by the passages of Scripture that they quoted, that he was led to doubt the truth of Romanism, and in the end to become a Protestant himself. His name was Jean Bion and he lived to preach the faith which once he destroyed. Here was God's testimony to the fidelity of these poor Hugonots. And now what do we see? Many that claim to be in the Church of England, proposing to call the Lord's Supper the Mass, and to make it as much like the Mass as possible.

—The *Friend of India* says 'there can be no such thing as annexation in the old sense within the limits of British India, for all is red, all has been absorbed. We have given a pledge to all our great feudatories who administer their own estates, that they will hold them forever, subject to the two conditions of loyalty and justice to their tenantry.' Are these conditions well understood by the Nizam, Scindia, the Gaekwar and other Native princes? Are they kept up to the mark with respect to the danger they incur by violating the rights of any of their subjects? Are they diligent students of English jurisprudence? We fancy our contemporary's way of putting the thing, will not be very palatable to them.

—A "Clergyman of the Church of England" writes to the *Indian Daily News* in justification of his brother clergy for non-attendance at the public prayer meeting held in the Town Hall, Calcutta, on account of the famine and threatened pestilence in Bengal. The reason of their non-attendance, according to the reverend gentleman, is that "the clergy consider such promiscuous and irregular meetings for religious worship as contrary to the genius and the discipline of the Church; they consider them *unnecessary*, inasmuch as the ordinary and extraordinary services of the Church are sufficient for all the purposes of the most ardent devotion, and they consider them as likely to do almost as much harm as good, in fostering an unhealthy craving after religious excitement, in confounding the functions of clergy and laity, in raising up a spirit of carnal emulation as to who should make the best and most eloquent prayer, in short, they object to such meetings as being *unnecessary*, *irregular*, and *schismatical*, contrary to sound Church principles, and calculated to do as much or more harm than good."

'That there should be no schism in the body, and that the members should have the same care one of another' are the reasons assigned by Paul in the 12th chapter of 1st Corinthians for the divinely appointed union and interdependence of all Christians. Schism, according to Paul, is the refusal of one portion of the body to co-operate with another, as though 'the eye should say unto the hand, I have no need of thee, or the hand to the feet, I have no need of you.' We hear a great deal of schism in these days; it were well if the apostolic definition of it were occasionally called to mind. They who seem to think that the church of England will forfeit her dignity or prestige or influence, by uniting with other Christians in supplicating God to turn away a great calamity from the land, malign that church, we think. Alas for her, if her dignity and influence are of such poor stuff as this. And we should hope that some Christians might be found in Calcutta who could offer prayer for the perishing myriads about them without being actuated by a wretched *emulation as to who should make the most eloquent prayer!* If harm was done, it was probably not done by those that met (among whom, we have no doubt, were a good many members of the Church of England, and some of the clergy even) but by those who refused to meet and insulted those that did so. He that heard the cry of even the heathen Ninevites, heard, we trust, the prayers that were offered up by the united Christians of Calcutta. We learn from a contemporary that there were 500 persons present, including a considerable number of Native Christians; that there were clergymen of all denominations present; and that the services were conducted by Messrs. Broadbent, (Wesleyan,) Pourie, (Free Church,) and Sale, (Baptist). 'Some Natives of great respectability' were present.

—Mr. Munguldas Nathoobhoy, in the Legislative Council, says that the assessment on rents in Bombay is really, including the Water Rate and Halalcore Cess, 18 *per cent.* All this falls upon the tenants, for the landlords take care to indemnify themselves. The chief sufferers are the poor people who have to support their families on 10 rupees a month, and who are charged 3 or 4 rupees a month for a corner to live in.

—This day, Saturday, September 8th, in accordance with notice given in the public papers, the young men of the Purabhoo community, are to declare their unfaltering confidence in the monkey-god Hunooman, by decorating his idol at the Girgaum Temple. Was not Hunooman the general to whom Ram was so much indebted for timely aid in his conflict with Rawun the enslaver of the 330 million gods? If he helped to do that what may he not do? There should be a photographer present to take a picture of the idol and of his worshippers; and the picture should have a place in the Poona Exhibition of Art.—In a day or two it will be Gunputi's turn and the elephant-headed deity will be enshrined in thousands of houses in Bombay, and honored with lights, ornaments, costumes, music and dancing. We beg to draw the attention of the young men of Bombay to an article among our Selections, entitled, 'The Isles shall wait for His law,' showing that the inhabitants of the South Seas are casting away their idols almost before the missionaries have told them the story of the cross. Contrasting this with what we see in India, where the Gospel has now been preached for generations, we are reminded of the saying of our Lord, 'the first shall be last and the last first.'

—The Bishop of Bombay has addressed a circular letter to the clergymen of his diocese, requesting them to lend their aid in behalf of the sufferers by the famine on the other side of India. 'The clergy are well aware, (says this circular,) how many there are whose sympathies will be called out most sincerely, but who will be at a loss how to give expres-

sion to their feelings unless some channel is opened on the spot for the transmission of their charity.' 'It seems but right that on such an occasion our prayers as well as our alms should go up before God; and yet we have no means of introducing, without a questionable irregularity, any special petition into our Liturgical services. But if the clergy think proper to prepare and offer up a short prayer suitable to the subject at the close of their sermons, they are, I conceive, perfectly free to do so.'

—Upwards of Rs. 50,000 has already been contributed in Bombay in aid of the sufferers by the famine.

A GREEK Catholic Monk at Beirut, a leader in his sect, after studying the Bible for some years, has lately become a Protestant. The Patriarch, hearing of his intention, placed him in confinement, but he managed to escape and took refuge with the Rev. Mr. Jessup, American Missionary. The Pasha has promised him protection, saying, 'Freedom of conscience is the gift of God to man, and the Sultan is God's minister to insure it to the people.' We hope the Sultan understands it so, and will bear it in mind when Mahomedans become Christians. A Persian who had been converted to Christianity, was obliged to leave his own country and take refuge at Constantinople. Here he was baptized by Mr. Schauffler. Through the influence of the Persian Consul he was obliged to leave, and has now gone to Shirwan, a province in Russia. Mahomedans who are subjects of the Sultan are, however, at present, allowed to embrace Christianity. A Turkish officer and his wife have lately declared themselves Protestants.

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THE CAREER OF A STONE.

IT is interesting to notice the rise of any one from obscurity and poverty, by degrees, to affluence and influence. Many a captivating biography owes its charm to the fact that it depicts the struggles, the disappointments, the successes, the final triumph of one who worked his way up from the most humble and unfavorable position. Instances of this kind of success may be found even in caste-ridden India. But we have noticed, during a residence of nearly twenty years in Bombay, instances of an advance from meanness and utter insignificance to distinction, wealth and popularity, more remarkable than any we remember to have read of in works that tell us of successful men. For in this case the start was made far below humanity, where one would have supposed it impossible for any ambitious hope to find a place, and the progress has been to a region of dignity and influence greater than that enjoyed by any mere kings or earthly heroes.

We have seen a big rude stone without anything whatever to recommend it; we have seen it taken in its native ruggedness and placed just within the doorway of a house by the side of a road; the rest of the room being occupied as dwelling-rooms usually are. Next, we have seen a streak of red paint applied to this big stone. After that men and women might occasionally be seen stopping before the stone and raising their joined hands to their foreheads in token of obeisance, and as though there were some secret between them and the stone. By degrees the applications of red paint become more profuse; until at length the whole mass becomes shining with the pigment. More attention is now paid by the passers-by to the stone; occasionally, flowers are laid before it; pieces of copper money; rice. But a year or two has in the mean time gone by. Next appears on the upper part of the scarlet stone the rudest possible outline of an eye; then of another eye; but this with black paint. The impression of the eye deepens; until in the course of time two great staring black eyes relieve the uniformity of the red mass. Eyes imply sleep; in India at least; so there is at length a bell suspended in front of the stone to be rung when special honors are to be rendered to it. The stone is now no more a stone; it has attained the dignity of a person; it is a being; it has a name; it is a god; it is worshipped. It is not much however that it is a god; for there are gods and gods; in the Hindu pantheon there is as great a variety of social distinctions and grades as among their subjects. The ambition of our stone is not satisfied. A jewel, a cheap one, it is true, appears upon its front; by and by another; pieces of tinsel are added; fresh paint is applied; the stone becomes conspicuous, so that many more are compelled to halt before it and make offerings; flowers and food are given in greater abundance and pieces of silver money even are bestowed. Now on festival days, groups assemble in the room (from which by this time the signs of human occupation have been removed) to dance and sing by the hour in honor of the successful stone. Vows are made to it. Questions are asked of it. The room is now a temple. Four or five years have gone by. The stone must have a companion, a goddess wife. So another smaller stone is placed in a shrine at the back part of the temple, and the decorations of this object proceed apace. In the course of four or five years more, the temple is enriched with a dozen or more suspended lamps; the two deities are covered from top to bottom with jewels, pearls, tinsel, and are a perfect blaze of ornament; the eyes are made to shine with precious or imitation stones; silver and gold are profusely bestowed. The work of decoration goes on untiringly. The deities rise to greater and still greater fame, as the votaries tell of wonderful answers received to their prayers, wonderful deliverances purchased by their vows. From year to year you observe that there is no limit to the growing honors of these deities. Behind all this, there is the growth of the poojari, or officiating priest. A beggar at the beginning, he now lives in comparative affluence, and he participates of course in the dignity of the idol. From time to time puraniks and huridases gather their audiences under the shadow of these stone patrons and feed upon their bounty. Were all circumstances favorable, the development of the fortunes of our big stone would proceed until there should be hook swingings and pilgrimages and processional cars and possibly the immolation of life under the wheels of the cars. Even Juggernaut himself may have sprung from such an obscure and humble origin as that from which sprung the stone we speak of.

THE GORDIAN KNOT OF CRITICISM.

NOTHING is more clearly manifest in the Gospels than the conviction of Christ that his words were destined to live and be published far and wide and be influential in the world as long as the world should stand. Almost all his parables and other instructions regarding his kingdom proceed upon this assumption. The conviction manifests itself at times quite incidentally, as when he declared that the anointing of his feet and head by the sister of Lazarus should be told throughout the whole world wherever his Gospel was preached. At other times it was expressed in the most absolute form: Heaven and earth shall pass away but my words shall not pass away. And yet his words were proclaimed in the hearing of men who understood them very imperfectly, who took no notes, men who were not scribes at all, but illiterate Galileans, and who constantly displayed a remarkable ineptitude to keep in mind what he had said. He had things to say that never had been said since the world began; he spoke of a kingdom such as no one had ever seen; much that he said was from the very nature of the case most mysterious and baffling, because it related to what should not begin to be until after his departure from the world; and yet we never find him displaying any anxiety or solicitude about the preservation of his words. He had a perfect apprehension of the defectiveness of the disciples as depositories of his teachings; and he did not hesitate at times to upbraid them with their slowness to understand and treacherous memory. Yet we do not find him choosing some competent amanuensis, and carefully dictating to him all the words that he wished to have preached in the world; neither do we find him preparing himself an authorized and reliable copy of his instructions and record of his works. This was as easy in his case as in that of Josephus or any author of antiquity.

Now here is a fact as remarkable as the teachings of Christ themselves. No discourses ever delivered were like those of Christ; no messenger ever contemplated such universality for his message as he did; no words ever spoken stood in need of a more perfectly accurate report; and no teacher, since the world began, ever exhibited a more absolute unconcern as to the recovery of his words from oblivion. The words of Socrates were spoken to the most intellectual and accomplished men of his day, not scribes merely, but luminaries in the literary world.

There is but one adequate explanation of the fact which we have mentioned regarding Christ. He believed that after his resurrection and ascension, the Spirit of God would be poured upon his disciples, and would bring to their remembrance the things which he had spoken, and enable them to furnish in the form best suited for a world-wide publication, a sufficient and faultless record of the Gospel which had been set forth in his life and death. This faith underlies all his discourses and all his procedure. Under the influence of this faith, he was content to choose his most intimate disciples from the ranks of fishermen and similar classes; to give the greater part of his ministry to the obscure province of Galilee; to let fall some of his most momentous words in conversations with individuals; to see the evidence that much that he said was not understood, much not remembered; to observe the readiness with which men misinterpreted and misreported his words; to charge some that they should not tell what he had done for them, and his disciples that they should not proclaim him as the Messiah; and to go forward to Gethsemane and Calvary knowing the moral and mental fallibility of his disciples. He distinctly told the apostles,

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especially in the last hours spent with them before his crucifixion, that he would send the Holy Spirit to bring all things to their remembrance whatsoever he had spoken unto them.

Thus there is a complete and most significant harmony between all the facts of the case; the representation given of the bearing of Christ; the want of culture of the disciples; the temporary obscurity of his teachings; the fact that the Gospel was only committed to writing after the death of Jesus; and the perfect accuracy of the record. These are all harmonized by the pouring out of the Spirit on and after the day of Pentecost. Without the supposition of the supernatural link, the harmonizing of the facts remains an impossibility; they make war upon each other implacably.

It is evident therefore that our boasted modern criticism which claims the ability to reach all solutions without the supposition of the supernatural, must be completely nonplussed and confounded in the attempt to reconcile these things. In fact it abandons the attempt. In the Gospels it sees just the hap-hazard endeavour of the disciples to recall what they had heard Christ say and do, after the lapse of years, with abundant introduction of their own fancies, misapprehensions and fallacious reasonings.

When a man has once recognized the self-evidencing harmony of all the facts made by the Pentecostal effusion, the abortive labors of our rationalistic critics, seem pitiable in a great degree. The question on their hypothesis must constantly arise, why did not Christ commit his teaching to writing, after the example of the ancient prophets? Was it not as easy for him to do it as for Ezekiel or Zechariah? Or could he not, like Jeremiah, find a Baruch, to write for him? Before his death there was an interval of two months when he was in comparative leisure. In the retirement of Ephraim he could easily have attended to this matter. This remains an insuperable difficulty upon the hypothesis of our advanced critics. They are bound to show why a person having such vast and thoroughly-digested plans as the author of *Ecce Homo* admits Christ to have had, should have been content to die with the consciousness that there was no record of his life and words except that which was traced in the fallible memory of a few most unstable and inept disciples.

NOTES FROM AN INTERLEAVED BIBLE.—Luke IX. 7. 'Herod heard.' Not till after John's death. Not till every body else had heard about it. This was one of the penalties he paid for being a king.

20. 'Whom say ye that I am?' The people came to the disciples to clear up the difficulty, and tell them who Jesus was, whether he was John or Elijah or who? When they thus come, says Jesus, what reply do you make? How do you designate me to them?

21. 'To tell no man that thing.' He would not have the disciples proclaim him the Christ. They were to speak of him as the Son of Man, until he had suffered and risen. His miracles, his words, his life were in the meantime to tell their own story to men. They were then forbidden to say what all were afterward commanded to say. The more that men regarded him as the Christ in those days, the more would they be stumbled by his crucifixion. Even as a prophet simply, his words had absolute claims upon their obedience.

24. To lose Christ is to lose life.

25. 'Be cast away.' Compare Matt. XIII. 48, 'cast the bad away.'

26. 'Holy angels.' See one of them in Rev. XXII. He shall come in *their* glory. The angel of Rev. XIX and XXII is, according to his own account, one of the saints that keep the words of that prophecy, a believer. I am glorified in them, says Christ. The glory which thou hast given me I have given them. We shall be like him.

27. For fulfilment see 2 Peter I. 16.

32. While they are yet asleep Christ is transfigured. So in the last day. Here we have *his* glory and that of the *angels*; and in verse 34, that of the Father. How aptly therefore does Peter in his epistle refer to this as a pre-figuration of the advent of Christ in glory. And verse 23 is a fitting introduction to the scene. If we suffer with him we shall reign with him.—Who is climbing the mount of transfiguration? We reach the summit when we reach Isaiah LX. and Rev. XXII.

36. 'Kept close.' To this day kept close. How little is the Gospel yet unsealed. The Transfiguration is part of the Gospel preached, the salvation offered to every creature. But the secret of the Lord is with them that fear Him.

39. These fits occasional. An amiable youth, no doubt.

40. 'They could not.' Yet Jesus had given them power over all the power of the enemy. But all their power was in their faith, and this fell short of the need. The same evil spirit that tormented the poor boy, frightened them away from the consciousness of their union to Christ. They had not yet learned to walk alone. How long shall I be with you? How long will you continue thus infantine? I am with you for the very purpose of preparing you to carry on my work in the world, by the revelation of my power and my grace.

42. 'Healed the child.' It was the very same power that would have done it, if the disciples had had faith. Christ is where faith is. They were to learn this and not to feel that they were shorn of power when Christ was absent.

44. 'Son of man delivered.' Where then will be your faith, if my temporary absence affects it so?

PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 9.

"*Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?*" IX. 21.

Paul's argument thus far has shown that

1. The Gospel is needful to all.
2. For all men are by nature destitute of righteousness; both those who have had an express revelation and those who have not.
3. Such a righteousness has been provided for mankind by the propitiatory death of Christ.
4. Jews and Gentiles all may obtain this by simple faith.
5. Its fruits are peace, joy and purity.
6. That such a stupendous blessing should come to the race through one man, is not without analogy, for sin and condemnation came upon all through one.
7. The reception of this righteousness involves a change of heart and the subject becomes an antagonist of sin.
8. The law is of God, it is true; but it cannot save; it can only convince of sin and show the need of a Saviour. The gift of it supposes a Saviour to come after.
9. The Gospel meets all the needs of a heart thus convinced of sin; for it constitutes the believer a son of God, with privileges and dignities corresponding to so great a name.
10. This redemption begins in the spiritual world, but shall extend to the material, and shall extinguish the curse that sin has brought upon this fair broad world of ours.

We come now to a doctrine of election. And the question is why is the doctrine introduced? What has it to do with Paul's argument? If his aim is simply to show that the Gospel is God's way of saving all that are saved, and that it is freely offered to all, why is it necessary for him to drag in this unpalatable doctrine? It is necessary because of an objection that the Jew persistently reiterates: The Jews are God's chosen people, having a revelation of his will and of his designs, and compassed about with divinely-appointed guards and helps; but the great majority of these will have nothing to do with your Christ; whose testimony is to be received if not theirs?

The sacred writings show plainly that there is election within election. Abraham and his descendants were chosen nationally; but all were not the true servants of God; the great majority walked in their own way, as has been already shown. And that it would be so, was made evident from the beginning; among the offspring of Abraham there was an election and a rejection; so too among the children of Isaac; so among the sons of Jacob. The nation as a whole were in covenant with God, observing his precepts in external things, not from the heart; but the true children of God, who walked in the steps of the faith of Abraham, were a small body, separated in the sight of God from the others, by a much greater gulf than that which separated the Jews from the Gentiles. And in all this there was a divine fore-ordination; of some of these chosen ones the destiny was prophecied before they were born, in accordance with what we have already said about the vanity of men's works and the sovereignty of God. What we see now is no new thing; a few are chosen, the great majority are rejected; but so it has always been. In all this there is no failure of the divine plan. You are not to suppose that in introducing this scheme, he expected to see it accomplish a great deal more than it has done, even the salvation of almost all, and now looks on a field where he has sustained something like a defeat at the hands of men. Nothing of the kind. He knew what was in man. He has overcome just so much of human opposition as he intended to. He deals with us according to the moral nature that He has bestowed upon us, but He is nevertheless an absolute sovereign, having power over us as the potter has over the clay to make one vessel to honor and another to dishonor.

In that case how is it just in him to find fault with us?

Who art thou that repliest against God? A short-sighted creature, prone to err; and God thy Creator is by his very nature all-wise, all-knowing. Can he find fault where fault is none? Where he finds the fault there it is, namely in man. How is it that he makes one vessel to honor? By means of his word which convinces a man of his sinfulness and inexcusableness and absolute need, reveals to him the grace of God in Jesus Christ, addresses him in the language of invitation and promise, and from first to last works in him by means of his own voluntary agency. How did he harden Pha-

raoh? We have the whole process described in Scripture. First, by the miracles he softened the heart of the king; terrified him; showed him his sin and the madness of resisting the Almighty; then, at the king's humble entreaty, he turned away his wrath; straightway, the monarch turned to his old mood and defied the God of Moses and Aaron. What God actually did was to soften his heart; when God ceased to act then the heart of Pharaoh became as it was before, as the iron becomes cool again when the flames cease to kindle around it. There never was a sinner upon the earth who needed, or felt that he needed, the power of God to make him more a sinner. Sin is the violation of God's will, and it is inconceivable that the power of God should be used against his will. So whatever mystery there may be (during a part of our mental development) in the fact that God's decrees relate to the moral states of men, even as to all things else, it is as certain as anything can be, that man is free in his sinning and free in his believing.

The ninth chapter of Romans, is then neither more nor less than a vindication of God's sovereignty against the assumption that his plans have failed. Man has in no respect defeated God; he has defeated himself most grievously; the very strength with which he fights against God was given by God, though given for a very different purpose.

It is most remarkable that this ninth chapter of the Romans, containing such a strong assertion of God's sovereignty and man's dependence, should be immediately followed by a chapter distinguished perhaps above all the chapters of the Bible by the boldness and explicitness of the terms in which the free grace of the Gospel is exhibited; and just as many have made havoc of the Scriptures by separating the seventh and eighth chapters of the epistle and giving all their attention to the one, so it has fared with these ninth and tenth chapters. Ultra-Calvinists, who will have it that in the matter of salvation, all the agency of man goes for just nothing at all, and who regard as heretical all that set forth the obligation of men to repent and believe, imagine that the ninth chapter smiles sweetly on them. Arminians, or those who find in man all the power that is necessary to lay hold on the Gospel and work out his salvation, and have in horror the doctrine of election, delight in the tenth chapter. But they who are better taught of God, refuse to separate the two chapters and consider the doctrine in either one necessary to a right understanding of that contained in the other.

Epitome of News.

SATURDAY,—September 1, 1866.

—Professor Dieterici of Berlin reckons the Caucasian Race at 369 millions; Mongolian, 552; Negro and Ethiopian, 196; Malay, 200; American Indian, 1. According to creeds, Christians, 335, (viz: Romish 170, Greek 89, Protestant 76;) Jews, 5; Mahometans, 160; Buddhists, 600; other pagans, 200. Average population 26 to the square mile. Highest proportion in Japan, 153 to the square mile; in Asiatic Russia, only 1½.

—Out of about 4,944 miles of railway sanctioned for India, about 3,600 have been completed; but of these only about 250 are doubled.

—A subscription is on foot for the purpose of perpetuating the memory of the late Dr. Haines.

—Ramji Jaitha's liabilities are 7½ lacs, assets 1.

—A Lecture on 'The Study of Ancient India' has been delivered in Calcutta by Baboo Peary Mohun Mookerjea, M. A. The *Indian Daily News* furnishes a notice from which we extract the following:—"The lecturer next dwelt on the religion of India and its pantheon of gods and goddesses. A religion which for more than four thousand years had regulated not only the morals of scores of millions of men, who were acknowledged by all to be the most intelligent and logical nation on earth, but had also influenced with a despotic hand the progress of the nation, must, the lecturer observed, be more than ordinarily a subject for diligent study. Such a religion, he said, must have in it some innate quality which satisfied the religious cravings of human nature, and therefore deserves a careful inquiry at the hands of its followers. The Lecturer then pointed out the resemblance in the names and functions of the gods of India, Egypt, and Greece, and alluded to the coincidence of the accounts of the Noachian deluge given in the Bible, with the account of the deluge recorded by Menu. The lecturer than remarked on the progress made by the Hindoos in the arts and sciences connected with that mysterious principle called animal magnetism. He observed that while the *Tanters* abounded with directions how a knowledge of this principle could be applied to the benefit of mankind, its value was only appreciated by some enlightened countries of the West at the present day."

We have no doubt that Hinduism meets some cravings of human nature, but this only shows how sadly this nature has fallen.

— *Friend of India*:—"The consumption of Indian coal by the East Indian Railway alone has doubled since the opening of the Jumna bridge at Allababad. So far as the Gangetic valley and Central India are concerned, there are stores of coal and iron more than sufficient for all their needs for centuries to come, and as means of communication are extended these stores will doubtless even at Bombay supersede the dearer English coal."

MONDAY,—September 3.

—*Bombay Saturday Review*:—"This day being the anniversary of the fabled birth of the idol Krishna, the eighth fabled incarnation of the idol Vishnu, the Honourable the Chief Justice and the Honourable Judges of the High Court of Bombay did not sit in Court to-day, but shut the Court House up, and sat at home, keeping the high festival of Gokul Ashtami. Hail to the graven bit of wood, or stone, or metal painted with blue paint, symbol of all lewdness—Krishna of the Hindoos!—Great is Krishna of the Hindoos!"

—The *Bombay Gazette*, referring to the sanction given by the Secretary of State to a large extension of the means of recreation for soldiers, say:—"A double fives court for each wing, one court in each wing to have a back wall to admit of its being used for racket playing; a double skittle alley in each wing, one of each to be such as to admit of that most excellent game of American Bowls being played; a gymnasium; four plunge baths for each regiment, two for the men and two for their families; workshops; separate reading and recreation rooms for non-commissioned officers and men; a regimental refreshment shop; a station theatre; a Government cricket ground; a women's day room for each wing—are the means of recreation and improvement alluded to and sanctioned in the above mentioned Despatch."

—There was an inch of rain last week.

—It is supposed that the following would be the correct reading of a telegram published last week:—"Dr. Forbes, the Indian Government Commissioner for Cotton, has made a tour of inspection through the Cotton States of America, and reports that the crop this year will not exceed 1,200,000 bales, of which only 300,000 bales will be available for exportation."

His opinion is disputed.

—*Times of India*; Grant Duff on Spain:—"The most important event of late years has been the recognition of Italy by Spain, a fact of far more political importance to Spain than to Italy, for it strikes at the root of her whole Church system. Spain has witnessed of late years a revival of her old bigoted Catholic system by the Neo-Catholic party. The supporters of this school are of a very different type from the French Gallican religious party founded by Montalembert. Their object is to revive all the narrowness and ferocity of the Inquisition of Mediæval Spain. But, save in the Court, these ideas find little support. The Roman Catholic faith has lost its hold on the million."

—In the second half of last year there were 349 tigers killed in Northern India; 558 panthers and leopards; 310 bears; 53 wolves; and 298 hyenas.

—It is stated that the mortality in Balasore amounts to 300 a day. The *Hurkaru* says:—"Well grounded fears are entertained that a terrible pestilence is imminent, and it has been suggested by one of the officials that the ladies had better leave the station and proceed to Calcutta at once. It has become impossible for parties to walk out of their houses, as the atmosphere of the entire station has been defiled, and the stench is sickening. If a pestilence should break out in Balasore, which is exactly S. W. of Calcutta, then the S. W. monsoon will not be long in rolling it into Calcutta, already crowded by numbers of famine-stricken and diseased wretches. One gentleman, who has been a resident of Balasore for thirty years, asserts that in November last he again and again addressed the Government of Bengal, assuring it that a fearful famine was close at hand, and that time should be taken by the forelock for the purpose of shielding the province from so dire a calamity. But it was all in vain. As to the distribution of food in Balasore it is broadly stated, that the weak, the infirm and the sick are ruthlessly trodden under foot by the more able bodied and stout, and thus swell the already heavy bills of mortality in that city."

TUESDAY,—September 4.

—*Times of India*:—"Colonel Pelly, the Governor General's Agent for the Persian Gulf, left yesterday in the *Berenice* for Muscat and various points in the Gulf, so that it may be several weeks before he arrives at Bushire. We believe the Government of India are inclined to recognise the parricide Imaum of Muscat, if it shall be apparent to the Agent that the country is settled and all parties satisfied with the rule of the usurper. Apart from the probable evil moral influence of such a recognition, it seems to us a very perilous and inexpedient course to adopt—that of acknowledging as our ally a prince who, by the lawless method of seizing his throne, must have aroused against him many implacable enemies. At present, however, we believe the condition of Oman and all the Gulf is perfectly tranquil. We trust that before very long the British power will find a more congenial station in the Gulf than either Muscat or Bushire."

—Same:—"The suit brought by Sir W. Mansfield against Captain Jervis in the Small Cause Court at Simla, for the restitution of certain books and papers valued at Rs. 16, alleged to have been wrongfully withheld by Captain Jervis, was decided in favor of Sir William Mansfield."

—The *Times of India* does not know what to make of the telegram which states that 'the Austro-Prussian treaty is merely an amplification of the preliminaries of peace.' We suppose this is meant as a description of the treaty, to save the trouble of sending a more detailed account of it.

—The *Rangoon Gazette* gives the following account of the rebellion in Burmah:—"One of the King's sons (by an inferior Queen) called the Mingoon Mintha, took the opportunity of the Crown Prince (his uncle) being in the Palace, and rushing in with some forty followers, armed with naked swords, suddenly attacked the

Prince, who was at the time investigating cases in the High Court. He attempted to make his escape but was cut down and beheaded, his murderer carrying off the bleeding head in great triumph and delight. Meanwhile a general slaughter commenced, amidst which Mr. Calo-greedy was about to be cut down; but was saved by the rebel Mintha himself, who ordered his men not touch Kalas. Less fortunate was a Mr. Mackertich, who was dressed in Burmese habiliments, and was in the Palace at the time. He received some very severe wounds, from which he is slowly recovering.

"Captain Sladen and Dr. Williams were both with the the King when the outbreak commenced. On the rebel party gaining the interior of the Palace, the King's first wife called him away saying, 'the Mingoon Mintha had rebelled.' Just at this moment the rebel party appeared, and, it is said, made an attempt on the King's life, *i. e.*, the younger brother of the rebel Prince was on the point of cutting his father (the King) down, when the Kin Woon held him from behind, himself falling a victim to his fidelity to his master, the King, who had but just time to escape with one attendant and his Head Queen. This occurred at the Summer Palace.

"The movements of the rebels were so precipitate, that the King on reaching the Great Palace, found it already occupied by the rebels, and his life was once more spared by the timely arrival of the deceased Crown Prince's troops. The rebel Mintha, on the following morning, took possession of the King's steamer *Honesty* and proceeded in her down the river with about 200 armed men, the steamer, Captain Reily, the crew and all being still in his possession, as is also the whole of the country from the British boundary as far as *E-a-i-nan-Geony*. He has established his seat at Mag-way, and is daily gaining strength and ground, and is in a position to cut off supplies, and prevent them getting up to Mandalay in boats."

There are four or five claimants of the throne, in the field.

"An immediate and decided step was required to be taken to regain the steamer from the King's troops who were in possession, and to make an exit from Mandalay. The arrangement was carried out, guided by Captaid Sladen and assisted by the Europeans. The plan was attended with such success that the steamer was retaken. Steam was got up, the King's troops and arms were discharged, and the flat taken in tow, and started with nearly 500 passengers of all descriptions, all in the course of 3 hours, without a single accident. I must, however, add that notice of the steamer's departure was given to all Europeans in Mandalay by Captain Sladen."

—The Bombay telegraph office has at last been removed to the Fort, to the building in Church St. formerly occupied by the P. and O. Co.

—Ruttonjee Rustomjee's liabilities are Rs. 44,913, assets Rs. 4,461.

—*Hurkaru* :—"We learn that great scarcity of provisions now prevails in Persia, and that Teheran and the neighbouring districts are threatened with a grievous famine."

WEDNESDAY,—SEPTEMBER 5.

—Devee Purdàsee was executed on the 25th ult. for the murder of Heeralal at Coorla.

—*Indian Daily News* :—"We are sorry to learn that famine is raging at Judipore and Guria. Along the Trunk road we have seen many poor starving people breathing their last, and no police are there to remove them. We trust some measure may be taken at once to obviate these scenes."

—*Times of India* :—"We learn from the *Prabhu Intelligencer*, a paper lately brought somewhat prominently to notice by the glowing *eloge* it recited in its 'inky columns' over the lamented Ramchunder, that the young men of the Prabhu community have given notice of their intention to decorate the idol of the monkey god Hanuman, at the Girgaum Temple on Saturday next. What is more surprising, however, is that the *Intelligencer* not only does not ridicule and condemn the absurd idea, but actually praises it. Have these young Prabhus nothing better to do with their money than throw it away in the manner referred to? Has not the *Intelligencer* heard of the famine in Bengal and Madras? Intelligence must surely be at a discount among the Prabhus."

—The same:—"*The India Portugueza*, a Portuguese journal published in Goa, states that great excitement has been caused among the Jews in Bombay, by the publication by their Pontiff, H. B. Koyn, 'member of the family of Aaron,' who had lately come to Bombay from Jerusalem, of a pamphlet under the title 'The Voice of the Vigilant'—the object of this 'Voice' being to persuade the Jews that it is useless waiting longer for the promised Messiah, as this is Jesus Christ himself, 'whose doctrine has been spread all over the world without sword or force.' The 'Voice' is said to use arguments which are solid and conclusive. Compare, says the Pontiff, the Old and New Testament, and the truth will be seen. He also adds that he was born in the old law, and under it was elevated to the Pontificate, but the light has already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well-founded reasons, that it is in vain that the Messiah is now looked for."

—*Mofussilite* :—"Serais have been ordered to be built by Government at Railway stations for the convenience of Native travellers, and with a view to expedite their erection a list has been called for of the Railway stations near which they have already been built and where they remain to be constructed. Wells are to be sunk at each station."

THURSDAY,—SEPTEMBER 6.

—*Times of India* :—"The fact of sending all the supplies of food by sea, and now this destruction of the miserable appliances for landing the grain, will call public attention to the terribly condemnatory statement that there are *no roads* whereby grain could be conveyed from Bengal into Orissa by land. Calcutta—the city of palaces, the centre of all the great power we have wielded for more than a century—is only some 150 miles from Balasore, the scene of the most dreadful suffering; and Pooree, at the extremity of Orissa, is less than 300 miles from the metropolis; and yet for lack of ordinary roads the common bullock carts of the country—simple and rude contrivances that have answered their purpose for a thousand years perhaps—could not be sent with supplies into the famishing districts. The starving inhabitants themseves have without roads found their way to Calcutta, where they now crowd in alarming density, while it is feared that the south-west monsoon as it blows over from Balasore direct towards Calcutta may soon be freighted with deadly pestilence. Notwithstanding this direct geographical contiguity of the famine districts to the oldest and richest province of British India, they are cut of from it for lack of the simplest form of public works—common roads."

—*Englishman* :—"The number of paupers relieved in the District of Cuttack, during the week ending with the 4th instant, amounted, we see, to 38,678, as compared with 34,416 in the preceding week.

—The *Deccan Herald* of yesterday contains the following:—"We have been informed, on good authority, that a telegram has been received in this station, to the effect that the proceedings in the case of Captain Jervis have terminated with a general acquittal on all the counts of the charges that had been laid against him by Sir William Mansfield."

—Sentence of death on a Hindoo convicted at Ahmednuggur of the murder of a boy aged seven, has been altered to one of transportation for life by the High Court.

—Dossabhoy Keerpall's liabilities are Rs. 6,76,857, assets Rs. 4,62,620.

—Major Macpherson of the 13th N. I. at Baroda, has shot himself. A correspondent of the *Bombay Gazette* says :—

—"For some months past he had been acting in a manner which led to much remark, but which came rather under the head of weakness or eccentricity than madness. A few days ago he called in Dr. Wakefield to attend him, feeling, as he said, in low spirits. But on Saturday, having somewhat recovered, he dined at the mess, went home early, and appeared to be much better than he had been for several days. He retired to rest as usual, but very early the following morning (Sunday) his servants were alarmed by the report of a pistol, and rushing in found their master desperately wounded in the head. Dr. Wakefield was immediately sent for, but when he arrived he quickly saw that all was over, the spirit had flown, and but lifeless clay remained of him, with whom but a few short hours before he had sat at the social mess table."

—The *Colombo Observer*, August 20, says: "When the American Missionaries landed in Ceylon fifty years ago, it little entered into their calculations that the island would, in the time of their successors, be in daily, almost hourly, communication with the land of their birth. Yet so it is. A correspondent at Galle writes :—'It may not be uninteresting intelligence, that a gentleman staying at this Hotel, Captain Simes of the "Emily Farnum," telegraphed from Galle to New York on the 1st instant, and has just now received a reply *direct* from America.'"

—*The Powla* :—"The Rev. C. Walford, chaplain at Kirkee, has announced a course of Lectures on the Bible, which he proposes to deliver on the evenings of several successive Sundays, commencing on the 9th. Subjoined is the order in which the different points connected with his subject, will come under notice : (1) In what sense the Bible may justly be termed imperfect, (2) Such imperfection a necessary feature of Revelation, (3) The marvellous unity and diversity of the Bible, and its claims on our belief, (4) The attacks of modern infidelity and the perils of permitted doubt, (5, 6) The human element in the composition of holy scripture, and its consequent difficulties in points of history, language and science, (7) The true principle of scripture interpretation, and (8) The right spirit in which to approach this Revelation."

—At the end of a year the *Powla* congratulates itself and its subscribers on the success that it has enjoyed.

—English messages of the 4th were received yesterday, that is, in 24 hours.

FRIDAY,—SEPTEMBER 7.

—Baboo Satyendranath Tagore, of the Bombay Civil Service, has been appointed Assistant Judge and Session Judge of Ahmedabad.

—The deaths last week were only 233.

—Mr. Walton publishes the following :—"The Turks decline to take messages for England *via* Alexandria. Their arrangements *via* Ghaza are only such as will admit of the Turko-Egyptian local traffic only. They have made all their arrangements for the Anglo-Indian traffic *via* Constantinople and Valona or Belgrade. Were they to admit such traffic *via* Egypt they would have to send a much larger staff down to Ghaza, and probably would send some of their staff occupied on their present line, a step which would certainly be opposed by us. Furthermore there is nothing to be gained by it. If by sending *via* Alexandria, the messages need not pass through the Italian States, at present the scene of war, one could understand it, but as far as Otranto they come the same route as those *via* Valona and Constantinople, which is working very well. The Turkish lines are working well from one frontier to the other, and there is no reason whatever for any other route to be chosen."

—Dr. Budd asserts that cholera is essentially contagious through the introduction of its peculiar poison from the discharges into the system of a healthy person, and that this poisoning process

may be followed by touching even the clothes or bedding of a cholera patient. With reference to this, Dr. J. G. Nicolson writes to the *Bombay Gazette* as follows :—"I have encountered the disease in the barracks, in the hospital, in the private dwelling, on the line of march with troops, and worse than all I have seen several outbreaks of cholera on board ship. During this extended experience, I have only seen two persons attacked by cholera in hospital. The first of these was my apothecary in the Artillery Hospital at Ahmedabad. He took the disease, though less exposed to contagion than any one of the hospital subordinates. The next case was in my hospital here. The man was a patient in the hospital, and was attacked by cholera, though he did not go near a cholera patient, while not one of those in close attendance on the patients took it. I never saw or heard of an instance of a sweeper, doolywalla, or wardboy taking the disease. Of course many of these classes must take it some time or other, but so rare are the cases that I have never known one. If the theory of Dr. Budd was true, any rational man must see that a sweeper has little or no chance of escape. But they do enjoy a remarkable immunity, and so do doctors and their subordinates in Hospital; therefore I conclude that Dr. Budd's theory is false. My practical application now is that no one needs to fear a cholera patient. If you fear you are useless. The patient's life depends on the closest attendance for hours. He must be handled and moved and champooed, and these kind offices must be maintained with unflagging patience. A believer in Dr. Budd's theory must have fear, and if you fear you endanger your own life, and render no assistance to your neighbour."

—Writing about Bhosawul, the *Bombay Builder* says :—"If the mode of life pursued by the majority of its large colony of Europeans, be but half as bad as they themselves do not deny its being—no place, however normally healthy, would keep them from the hospital, or, as it is too often, the early foreign grave. It is beyond all dispute, that this curse of drunkenness is an evil which eats like a cancer into the efficiency and happiness of an enormous majority of this large class; and the sooner some means are devised to check its influence by the Company itself the better, or the evil itself may force Government to take stringent action upon it. Cannot the Company procure decent men, whose respect for themselves, and care for their friends or families, will enable them to battle successfully against this enslaving tempter? Or is it, as some whisper, that they are somewhat lax in exacting reliable characters from the candidates for their employ? If this latter be the case, a very heavy responsibility devolves upon them, which they may one day have cause to regret their inattention to."

—The Soldiers' Industrial Exhibition at Poona was formally opened on Wednesday. After a brief address by H. E. the Commander-in-Chief, H. E. the Governor made a speech the greater part of which we here subjoin :—"There are still many, —and men of grave thought too,—who look with distrust on changes, the tendency of which is to make of the soldier any thing more than a fighting machine. It is well known to you all, that I, at least, have no sympathy with thinkers of that sort, and I have no hesitation in expressing my gratification that they are rapidly disappearing from among us. The recruiting serjeant cannot any longer send out to fill our wasting ranks, the unthinking soldier (gallant enough in his day) of fifty years ago. We must be content to take more active minded men (and we welcome them gladly) than those who fought our glorious battles of the earlier part of this century. And this being so, we must be content—nay, glad, to welcome him with the improvements in his lot which he deserves. And first of all we must provide him with occupation. And I think it is worthy of consideration whether we have found even the slightest source of regret in the charge. I was struck, Sir, when after your arrival you described to me your experience of the soldier, gained in your passage through Belgium,—a small population, who could ill afford to spare even a few thousands of men for non-industrial occupations. They have furnished a nation of soldiers, not one of whom has forgotton his own trade or occupation. And I was struck with what you told me, how they had built for themselves some of the most important fortifications which are the defence of Belgium—fortifications which are nearly impregnable. We know too how they fought. Only a mail or two ago I received a letter from an old friend of mine (Colonel H. Green) describing this. He told me, too, that he had seen in Algeria how the French soldiers had proudly inscribed the number of their legion on the pillars of the barracks which they had built,—as proud a title to glory as honours won in the tented field. These French soldiers are very little inferior to the old Romans; whose system, indeed, they preserve. We find the same lesson taught us in the history of the last American War. It was not till the artizans of the North turned to, and came to the front; it was not till then, even with all their numbers, that they could conquer. And just the same lesson has been taught us, in the great German War now concluded. The Prussians were men who knew how to fight in time of war as well as to labour in time of peace. It has been said that this is not true of the British soldier; but I venture to doubt this, not only as a matter of theory but as matter of history. We all know what sort of men they were who fought at Cressy and Agincourt. Those stout men at arms never forgot their old peaceful occupations; and when the wars were over they returned peacefully to their homes and to their trades. It was the same with Cromwell's "Ironsides." The experience of the Duke of Wellington was the same. It was not till the Militia regiments were called out to swell the ranks of the regular army, that England could send to the field a force at all proportioned to the numbers she had to meet; and we never heard it said of the old Peninsula heroes—tailors and weavers from the backstreets of the city—that they were ever behind, or less brave, than men who had been soldiers all their lives. They were all of the same blood. It requires but little training, as to soldiers, to teach them how to fight and conquer; and, this done, they return naturally and quietly to their old village occupation. It has been the same in our own days; when but for the volunteer movement, England would, I fear, have cut but a sorry figure in self-defence. I have heard it said, that we cannot much depend on our Volunteers; but, you and I, who have the honour to belong to that force, know that we should be of some service in support of this great Empire. A standing army is still the great desideratum; but the question is, how is that army to be kept up, with regard to the wants of the labouring population at home. English statesmen say that it is a serious thing for England to give up sixty thousand of her labouring population to idleness abroad. To this our workshops give a very effectual answer; it is an answer which will tell home to such objectors, when our recruiting sergeants beat up for recruits. We, old Indians, can easily thus earn for ourselves a good name (when we go home) among England's industrial classes. It has been said of us that we do not know how to help ourselves; that the Indian soldier's wife and children are unfit to cope with necessity at home. A good answer to all these is furnished by what we see around us;—proofs that our young men will return home with their habits of industry not impaired, with proofs of useful economy in their wives, and of useful industry in their children. The system will also tell well, in keeping the men we have with us. Want of occupation has been the source of the greatest difficulties we have had in keeping our ten years' men. When they are entitled to their discharge they will go, for want of occupation has made their barrack life distasteful. We know the shameful state in which we often meet them in this country; and their condition at home is often still worse. How different with a man who has passed his leisure hours in one of our workshops. He serves his Queen no less effectually, while he is earning future competence for himself. He continues in the service —gaining and contented—till advance of age or the advice of the doctor warns him to seek that easy and honorable repose he will have earned, and will find in England, landing with his habits of industry fresh about him, and with a sum of money in his pocket to start with. Looked at thus, I cannot but see that these workshops do us an important service."

—The B. and B. Steamer *Yamuna* has come in to-day, bringing papers to the 10th ult. The following heads of intelligence are from the *Overland Mail* :—Lord Cranborne has announced the intentions of the Government with reference to the grievances of Indian officers. The Staff Corps is to be thrown open to all officers of the old Indian army, and the Government will make good to officers below the rank of lieutenant colonel, on retiring, the loss sustained in bonus subscriptions, on the report of a committee to be appointed in each presidency.

Parliament was prorogued to-day (August 10) by royal commission.

Lord Strathnairn (Sir Hugh Rose) has taken his seat in the House of Lords.

The cholera is still raging in the eastern portion of the metropolis. Greats efforts are being made to alleviate the distress occasioned by the epidemic.

Arrangements are being made for a series of Reform meetings in the provinces.

The *Great Eastern* has left Newfoundland to search for the cable of 1865.

The negotiations for the conclusion of peace are to take place at Prague.

A difficulty has arisen in the negotiations between Austria and Italy on account of the claim made by Italy to the Italian Tyrol. Austria refuses to cede any territory besides Venetia.

France has demanded of Prussia the restoration of the French frontier as it existed in 1814.

The Italian iron-clad *Affondatore* has been sunk in a storm in the Adriatic.

The Prussian Parliament has been opened by the King in person. All parties united in giving the King an enthusiastic reception on his return to Berlin.

The *Courrier du Dimanche* of Paris has been suppressed by Imperial decree.

The Empress of Mexico has arrived in France

The American House of Representatives have passed a bill relaxing the stringency of the neutrality laws.

The rebellion has again broken out in Hayti, and it is reported that the troops have mutinied.

Among the deaths reported during the week are those of Lieut. A. F. Girard, 26th B. N. I., Surgeon-Major J. F. Steinhauser, Bombay Med. Estab., the Marquis of Camden, Rev. Lord Bayring, Lieut.-General Sir Harry Jones, Rev. J. M. Neale, and Mr. Walker Marshall.

The demand for money has increased, whilst the supply has been less abundant. The feeling of uneasiness produced by the lengthened pressure has not abated.

TELEGRAPHIC NEWS.

London August 30th.—Advices received in London to-day state that the Canadian authorities have demanded that a reinforcement of troops shall be sent out by the Home Government. Two regiments of infantry, and probably some regiments of cavalry, will consequently proceed to Quebec.

The Lord Chief Justice has refused to re-appoint Mr. Beales, the leader of the Reform League, a revising Barrister.

August 31st—Advices from New York state that a proclamation had been issued by President John-

son restoring Texas to the Union. Mr. Johnson had made a speech reiterating his determination to maintain the policy he had hitherto pursued, and saying that he considered the announcement recently made by the Philadelphia State Convention as a second declaration of independence.

The ratifications of the Treaty of Peace concluded between Austria and Prussia were exchanged by the representatives of those Powers yesterday.

The negotiations for peace between the Governments of Italy and Austria have been concluded at Vienna.

Sept. 1st.—The representatives of France and Austria have signed a treaty regulating the cession of Venetia to the Kingdom of Italy. Austria has agreed to transfer Venetia to a Commissioner appointed by the French Government, who will arrange its transfer to the rightful authorities. It is further stipulated that the population are to decide upon their future destiny by universal suffrage.

The Emperor Napoleon has written a letter to King Victor Emmanuel in which he states that it has always been his intention that Italy should be free to the Alps; and that as regards the Adriatic, she was mistress of her own destinies.

September 4th.—In the Prussian Chamber of Deputies yesterday the Bill of Indemnity for the financial administration of the country brought forward by the Government was passed by a large majority.

It is rumoured that the King of Greece has solicited the hand of the Princess Louise in marriage.

A court martial has left England for Jamaica to try those officers who were implicated in the suppression of the recent insurrection.

New York, 4th.—President Johnson has paid a visit to this city, and has met with an enthusiastic reception by the inhabitants.

Miscellany.

—The manufacture of white paper from wood is now a decided success at Manayunk, Pennsylvania. The wood used is the tulip poplar and hemlock spruce. It is cut into chips by machinery, and boiled to pulp which is worked in engines and run through cleaning machines. It is then bleached, and then converted into paper as any other pulp is. It is improved by a mixture of 20 per cent. of straw-pulp. The price of paper for newspapers has declined three cents a pound in America since these works have been in operation.

—Mr. H. Wilde has communicated to the Royal Society a discovery by which he magnifies the electric current till it is powerful enough to melt iron bars in a minute or two, and to produce a light surpassing that of the sun itself.

—Dr. Gardiner Spring, author of 'The Attractions of the Cross,' 'The Bible not of Man' and others works, has lately, after a ministry of fifty years, published his autobiography. He says:—"I have listened to not a few sermons in which there was no want of instruction; they were full of solid and weighty truths; great pains were taken by metaphor and illustration to indicate the preacher's attainments in science; but in which the great end of preaching was lost sight of—the turning of the wicked from the error of their ways,—the salvation of the immortal soul. The preachers had power, but their minds were not directed to this great object. With all their intellectual effort there was a want of earnestness in addressing the different classes of their audience, and crowding the consciences of the impenitent. Why is it that there is so little adaptation to produce the conversion of men in the preaching of the day? Too many ministers preach now as though they thought all their hearers were Christians, overlooking the multitudes who are dead in trespasses and sins and pressing on in the broad way to destruction."

WHEREUNTO.

Our attention is once more directed to the doings of the "ritualistic party," by the report of a scene which took place at a recent meeting of the "English Church Union," held at Willis's Rooms, in which some disclosures were made fully confirmatory of the opinion we have long entertained as to the Jesuitical and traitorous character of the leaders, at least, of the Tractarian party, and their ultimate object of unprotestantizing the Church of England, by associating the minds of the English people with Romish doctrine and practices, under the false covering of high churchism and so-called "*reverence.*" Dr. Pusey had, indeed, done much to unmask his own and his parties' purposes in his now notorious Eirenicon, but he has lifted another fold of the veil in his speech at the meeting to which we refer; he there says, "In the early days of the old movement they were very anxious about ritual. The circumstances then were entirely different to what they are now. There was neither much good nor much evil in the then state of Church feeling; it was simply pervading apathy; people believed in very little, and in nothing deeply; it was one cold level of deadness. What they had to do then was first to arouse the Church to a sense of what she possessed, to change apathy into feeling, to touch the heart. They feared at that time lest if they had taught high ritual the movement would become superficial, since it was much easier to change the outward dress than to change the heart. And they shrank from caring for extremes at the outset of their work, from introducing ritual before doctrine had taken possession of the hearts of their people. It was like giving children flowers which would fade, wither, and die almost immediately. They had laboured rather to plant the bulbs which, in God's good time, would send forth their flowers flourishing abundantly and everlastingly. There was another point they had all to look to—that nothing could be done by the clergy without the assent of the laity. Had it been attempted to impose ritual without the assent of the laity, there would have been an outcry about clerical tyranny. Their maxim had been first to gain the people, and then to gain them over to wish to have what they (the clergy) wanted; just as St. Cyprian, who lived in a time of stupendous difficulty, and when the Church was just emerging from her trial of sorrow and persecutions, had declared that from the beginning it had been his settled purpose to do nothing without the counsel of his presbyters and the good-will of the people, and thus it fell out that whatever was done was their act and not his. Thus, what seemed to him especially good in this movement was, that it was an association of laymen prompting and urging on the clergy. Thirty years of trial and persecution would prevent it from being superficial now. Then again the fact of the 40,000 communicants who had signed the Union Memorial on the subject of ritual was a convincing proof that the movement had enlisted the hearts of the people. There was, too, the important fact, that in almost every place where ritualism had been adopted the people had been of one mind, not by the voice of a bare majority; in fact, what the leaders of the old movement had taught in theory, they now saw carried out in practice. As to the legal aspect of the case, that which was disused ought never to have been disused, and all that we can claim now is the same toleration for reverence which is freely conceded to irreverence." This seemed a plain enough disclosure of the early design of the Tractites, and indeed proved too much for even the notoriously romanized mind of the Rev. Archer Gurney—a man who was foolish enough to set up an "Anglican" imitation of a Romish Mass House in the city of Paris, where the "*real thing*" abounds too largely for a paltry imitation to go down; but whether his Parisian experience has taught him the impossibility of mixing up Christian truth with the antichristian system of Rome, or, more probably, the native honesty of his English mind revolted from the disclosures which Dr. Pusey volunteered, we cannot say. However, he was the person who, in that assembly of traitors to our Lord and his Church, ventured to move an amendment to the effect that, "while the meeting fervently prays that in God's good time the divisions of Christendom may be healed and the whole Church reunited in one body, that result must not be effected at the sacrifice of the distinctive principles of the English Church, the supremacy of the Pope and prayers to the Saints being especially instanced as points which could not be conceded." In doing this he expressed his "deep and fervent regret that the Union was about to fall into the fatal error of committing itself to the apparent consent to reunion with Rome on the basis of the Council of Trent;" but those whom he addressed shewed plainly that they were done with half measures; that nothing short of full and unqualified submission to the Papal usurpation would satisfy their yearnings, and Mr. Gurney and his seconder were virtually ejected from the room. When Dr. Pusey again rose among his fellow-conspirators he "explained," doubtless to their full satisfaction, how the decrees of the Council of Trent and our Articles might be received in a sense agreeable to both; while as to the supremacy, "he was of opinion that those things which the Church had in her mind in disclaiming it, were not essential elements of the supremacy."—*The Madras Observer, August* 30.

"THE ISLES SHALL WAIT FOR HIS LAW."

The day of wonders in the workings of God's providence and grace among the islands of the Pacific, in preparing the way for, and inclining the people to receive, the gospel, has not ceased. Recent intelligence from Micronesia, published in the April and May numbers of the *Herald*, is full of interest, exhibiting results of religious teaching and effort by very partially enlightened natives, on Ponape and Kusaie, and stability and progress on the part of the native church of the latter of these islands, when left entirely without missionary guidance, which are truly remarkable. Farther south, also, among islands of the South Pacific, events, in some respects of even greater interest, have been transpiring, accounts of which appeared, a few months since, in different publications of the London Missionary Society.

It appears that Elekana, a native convert and a deacon of a native church at the Samoa or Navigator's Islands, was driven to sea in a canoe with eight companions, by a gale of wind, in April 1860. After nine weeks of exposure, with great suffering, they were cast upon the island of Nukulaelae, about 600 miles northwest from the Samoas. Here they were treated with great kindness, and learned that the people, several years before, advised so to do by the captain of a vessel, had burned their idol and its sacred house, and were now, seemingly, waiting for some one to teach them respecting the true God. The ancestors of these people were from the Samoas. Elekana could easily make himself understood by them, and as soon as he recovered sufficiently from the effects of his exposure, he commenced holding religious services on the Sabbath, and soon started a school. He had with him three books,—a Rarotonga Testament, a Hymn-Book, and Notes on the Gospel of Matthew,—and soon had many scholars, each one of whom must have a leaf from one of the books.

After a time Elekana found an opportunity to leave Nukulaelae, and at length, after many detentions and visiting several other islands, he reached the Samoas, where he said, "I have come from a heathen island, to beg Bibles and teachers from you." He was now placed in a missionary institution to receive further instruction, while waiting for an opportunity to fulfil his commission and return to the Nukulaelae.

The missionaries at the Navigator's group soon designated one of their number, Rev. A. W. Murray, to visit the islands respecting which Elekana made such interesting statements, and which Mr. Murry calls "Lagoon Islands," apparently because of their formation, each island, or cluster, being a coral reef, with little islets upon it, surrounding a lagoon, as is the case

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with many islands of the Pacafic. He sailed from Apia in May, 1865, with Elekana and two other teachers and their wives, "bound," he says, "for the islands known on the charts as Ellice's Group, and other islands beyond these, known by various names."

The company reached Nukulaelae May 16, and found that since Elekana left, Peruvian slavers had visited the island and taken away about two thirds of the people, leaving a remnant of less than 100, most of whom were women and children. To complete the infamy of their proceedings, these men-stealers, finding themselves unable, by any offer of temporal advantages, to allure the people on board their vessels, and learning their strong desire for religious instruction gave out that the mate of one vessel was a missionary, and that they wished to take the people where they would be taught about God and religion! "This bait took." The people flocked on board, and were thus brought entirely within the power of their most inhuman captors; and now "the sight of the widows and orphans of those who were gone was very saddening." One of the teachers was left with the remnant of those who had been so wronged, and the company proceeded to another island of the range, Funafuti, about sixty miles distant, in lat. 8° 30′ S., and lon. 179° W.

Of the visit here Mr. Murray says: "The first words of the chief, when we called upon him, were striking and affecting. 'We are all in darkness,' he said, 'and are just waiting for some one to teach us.' I told him that was just our errand, to give him some one to teach him and his people; that we had heard of their desire for the word of God, and had come from Samoa in consequence. They destroyed their idols about the same time as the people of Nukulaelae. They heard of the doings of Elekana there, and he spent a short time among them, after he left that island to go to Samoa. Thus they were in very much the same state as their neighbours. On the following day (Monday) the needful preliminary arrangements having been made, Matatia, one of our teachers, and his wife, Nazareta, took up their abode on Funafuti. At once the people set to work to learn to read, and during the two days we remained after the teacher was landed, some seventeen had mastered the alphabet; and a fortnight after, when we called again, on our return from other islands, between twenty and thirty were able to read a little. I never saw a people in similar circumstances apply themselves with such eagerness. God grant that with the light they may receive the life."

Leaving Funafuti, they went again about sixty miles, to Nukufetau, where, happily, the slavers had been in great measure baffled in their attempts to carry off the people. Mr. Murray writes: "Several canoes came off to us as we were making our way up the lagoon towards the anchorage. In one of these was the son of the chief of the island, a very interesting young man, named Taukie. Taukie has had a great deal of intercourse with foreigners, and understands and talks English amazingly well. When he learned that a missionary and teachers were on board, his eyes sparkled with joy. He told us he had determined to go to the Fijis when an opportunity should offer, with a view to get a teacher, if we had not come. Thus we found here, as elsewhere, an open door, and had nothing to do but enter in. The movement which has led to the present state of things on this island, is connected with the occurrences at Nukulaelae and Funafuti, already mentioned. They heard what had been done on these islands, and, following their example, destroyed their gods and renounced idolatry; and for years they have been observing the Sabbath, and keeping up some sort of public worship on that day. They have a chapel, a very decent place, about 45 feet long by 40 broad, which is kept neat and clean. Poor people! Thus have they gone on year after year, worshipping God according to their little light, and waiting and longing for some reliable guide." The population of this island was about 300, and here Elekana was left as their teacher.

From Nukufetau they went to Vaitupu, "a charming little spot, a single island with a lagoon in the centre," having a population of about 350, and thence to Nui, "about ninety miles distant." At Nui, "the first word uttered by an interesting young man, who speaks good English, as he jumped on deck, was, 'Is this the ship with the missionaries?' Some parties had led them to expect that missionaries would come to them shortly.....The state of things is fully as interesting and remarkable as at any of the other islands. About five years ago they burnt their gods, and since then they have been worshippers of the true God, and have been waiting most earnestly to be fully instructed in the knowledge of Him .....It was very painful to have no teacher to leave among them. The men who now conduct services are well reported of, and seem decent characters. As the best thing that could be done under the circumstances, I told them to continue carrying on worship and schools in the meanwhile as they are now doing, and promised that they should have a teacher as soon as practicable. They have a very good place of worship, and a school-house in addition. The chief Kauie, is a very interesting man."

In some "concluding remarks" respecting this missionary voyage, and the people visited, Mr. Murray says: "The first thing calling for special notice is, the *remarkable state of preparedness in which we found all the islands we have visited, for the reception of the gospel.* And I have been assured that the three islands, Niutao, Nanomea, and Nanomaga, which we have not visited, are in a very similar state to that of the others, having, like them, renounced heathenism, and being earnestly desirous to have teachers, These, with the islands visited, eight in all, stretching over a space of from 300 to 400 miles, and containing a population of about 3,500 or upwards, have all renounced paganism. Every vestige of idolatry is swept away, the idols are utterly abolished, and they are thirsting for something better than idolatry can supply. What an affecting illustration do the cases of Nukulaelae and Funafuti supply of the eagerness of their desire to be supplied with the Word of Life, and how painful is it to think that that very desire became the occasion of their being ensnared and betrayed by the slavers."

The readers of the *Herald* will feel the more interest in this remarkable account, in view of the following statements of Mr. Murray, as they remember that some of the stations of the Micronesia mission—Apaiang and Tarawa—are in that portion of the Kingsmill Islands north of the equator. "The field to which these remarks refer has an importance much greater than at first sight appears. Especially does this remark apply to the island of Nui. That island from its connection with the Kingsmill Group, has great relative importance. The Kingsmill Group consists of from fifteen to twenty islands, some of them large, and containing a population, according to Captain Wilkes, of 60,000 souls. Part of the islands—about half—lie to the south of the equator, the others to the north. Our American brethren, who have their headquarters at the Sandwich Islands, have undertaken the evangelization of the northern division. The other is left for us; and the occupation of this little island of Nui will be a direct step towards the cultivation of these larger fields."

Mr. and Mrs. Bingham, of the American Board, have seen at their station, Apaiang, a native female from an island near Nui, and learned from her that the people of Nui had gained some knowledge of Christianity from an oil-trader residing there, though he was not a pious man; had built a chapel for him, (the one referred to by Mr. Murray, doubtless,) and were very anxious to obtain a religious teacher: The American laborers, therefore, feel special interest in this movement from the south for the evangelization of these islands.

Thus the laborers sent out by dissenters in England, through the London Missionary Society, are likely to meet those of like faith from the United States, at the equator, in the Pacific Ocean. In like manner, throughout the world, may light from one centre of Christian influence spread till it shall meet that from other centres, and until *all* the now benighted shall see and hail that light.

"Waft, waft, ye winds, His story.
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."

—*The Missionary Herald, July* 1866.

DOMESTIC OCCURRENCES.

BIRTH.

MARTIN—At Nusseerabad, on the 30th August, the wife of the Rev. William Martin, of a daughter.

MARRIAGES.

HAYDON—RISHWORTH—September 3rd, at Malligaum, by the Rev. Charles Laing, M. A., Lieutenant William Henry Haydon, R. E., to Ellen Sophia, youngest daughter of Thomas Rishworth, Esq., of London.

CLARKE—GRIFFITH—September 4th, at Christ Church, Byculla, by the Rev. G. C. Reynell, M. A., Chaplain, assisted by the Rev. F. J. Spring, M.A., Garrison Chaplain, the Rev. William Clark, second son of the late Frederick Clark, Esq., of Sydenham, to Margaret, eldest daughter of the late Rev. George Griffith, Vicar of Abernaut and Conwil, Carmarthenshire.

DEATHS.

MACKENZIE—August 16th, at Dhoolia, Walton William Alexander, the only and dearly loved child of David and Emily McKenzie, aged 1 year, 3 months and 2 days.

FRYER—August 26th, at the European General Hospital, John A. Fryer, aged 42 years.

BEST—September 1st, at Poona, Margaret Annie, the infant daughter of William J. Best, Bombay, aged 5 months.

ELLIS—September 1st, at Broach, Ethel Gwendoline, the infant daughter of D. R. Ellis, Esq.

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GEO. BOWEN, Secretary.

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